



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

that it contains many pleasing cuts, and that most of its suggestions are valuable; that those who follow them will find their lives rendered brighter and happier, though perhaps not cheaper, by doing so; while those who persist in their present course, and go on buying the wrong kind of candlesticks or beds or tables or stools, will live all their lives and finally die in disgusting darkness and ignorance: and we may add that, by the laws governing the inheritance of personal property, their sins will be visited upon their next of kin to the third and fourth generation.

---

10.—*The Book of Gold, and Other Poems.* By JOHN TOWNSEND TROWBRIDGE. With Illustrations. New York: Harper & Brothers. 1878. Pp. 81.

THIS collection of verse consists of five poems, three having a moral tendency—one being apparently intended for a satire on social shams and vanities; and one, called “Tom’s come Home,” one of those nondescript efforts usually put down in household books of poetry either as “Poems of the Affections,” or under the head of “Miscellaneous.” Mr. Trowbridge is a very popular poet. Without knowing anything about it, we should be willing to wager that more persons have read his poems than have read those of Lowell, Tennyson, and Bryant, combined; and, if popularity be the test, he is more successful than any one of the three. The secret of his popularity is his ability to express in easy verse the common—not to say trite—morality of every-day life. “The Book of Gold,” for instance, recounts the reclamation of the gambler from the paths of vice by means of a book containing moral maxims (emphasized by being written in verse, and printed in italics). The author of this book, one Charles Masters by name, is an opium-eater, and dies in great misery, the redeemed gambler only coming in in time to receive his dying words. The moral of all this is, that we ought not to eat opium, or gamble, or, we may add, commit suicide, as the hero of the tale was just about to do when saved by “The Book of Gold.” “The Wreck of the Fishing-Boat” is a sea-side story illustrating the wickedness of boys who neglect their father’s orders with regard to fishing-boats, and thus involve maritime families in great perils. “The Ballad of Arabella” is one of those familiar pieces of satire indulged in more frequently by newspaper wags than by gnomic poets like Mr. Trowbridge, directed at the supposed habit of fashionable women of wearing enormous quantities of false hair and

false teeth, which at critical periods of their lives come off or out, thus exposing not merely their nakedness, but the hollowness, insincerity, and wickedness of "society." All these poems, except the last, which we protest against in the name of society and woman as a libel, are unobjectionable in sentiment and smooth in versification. They serve a double purpose, for they not only convey moral lessons in a simple and intelligible form to one class of readers, but to another they may afford a good deal of amusement in the thought that there exists any class of readers so infantile in mind as to read them with interest. Nevertheless it is so.

We may not improperly regard the pabulum furnished by Mr. Trowbridge as bearing a certain relation to that provided by Mr. Tupper. It would not be difficult, after becoming well grounded in Tupper, to find a new and keen pleasure in Trowbridge; but the neophyte should beware of reversing the natural order of progress. It would be impossible (we say it with the kindest of feelings to Mr. Tupper), after familiarizing the mind with the thoughts of Mr. Trowbridge, ever to go back to "Proverbial Philosophy." As the well-taught child begins with pot-hooks, and thence proceeds to letters of the alphabet, so should the child of larger growth begin with Tupper and work up to Trowbridge. Higher levels will still be open to him after he has mastered both.

- 
- 11.—*Upper Egypt: Its People and its Products. A Descriptive Account of the Manners, Customs, Superstitions, and Occupations of the People of the Nile Valley, the Desert, and the Red Sea Coast, with Sketches of the Natural History and Geology.* By C. B. KLUNZINGER, M. D., with a Prefatory Notice by Dr. Georg Schweinfurth. New York: Scribner, Armstrong & Co. 1878. 8vo, pp. xv.-408.

DR. KLUNZINGER left Europe in 1863 with the special object of making zoölogical investigations and collections in Egypt, but determined at the same time to study the country and its inhabitants. From 1863 to 1869, and again from 1872 to 1875, he lived at the Upper Egyptian seaport of Koseir, on the Red Sea, as "sanitary or quarantine doctor," under the Egyptian Government, but was also much occupied both on private and official business in the neighboring portion of the Nile Valley corresponding to the ancient Thebaid. As Dr. Schweinfurth says in his preface, "there could hardly be a better way of studying the people than by living among them in this